

THE RELATIONSHIP OF SALVATION
AND
SOCIAL RESPONSIBILITY IN THE WESLEYAN TRADITION

A professional project
submitted to the faculty of
The School of Theology at Claremont
in partial fulfillment of the
requirements for the degree
Doctor of Ministry

by
Julian B. Santos, Jr.

May 1981

This professional project, completed by

Julian B. Santos, Jr.,

*has been presented to and accepted by the Faculty
of the School of Theology at Claremont in partial
fulfillment of the requirements for the degree of*

DOCTOR OF MINISTRY

Faculty Committee

Don W. Rhodes

James C. Verheyden

April 8, 1981
Date

Joseph C. Haug
Dean

TABLE OF CONTENTS

CHAPTER	PAGE
ABSTRACT	v
INTRODUCTION	vii
I. WESLEY' BEGINNINGS	1
John Wesley's Roots	1
Wesley's "Born Again" Experience	2
Results of Wesley's Conversion	3
The Methodist Society	4
Wesley's Social Response	5
II. JOHN WESLEY'S THEOLOGY OF SALVATION	7
The Doctrine of Original or Birth Sin	7
General Nature of Salvation	13
Redemption or of The Justification of Man	16
Repentance	20
Faith	24
Perfection or Sanctification	27
III. THE IMPACT OF THE GOSPEL ON JOHN WESLEY'S	
SOCIAL RESPONSIBILITY	43
IV. SOCIAL IMPLICATIONS OF THE WESLEYAN	
MOVEMENT	51
Charity	51
Education	55
Wealth and Economic Life	56
Mission to the Sick	59

CHAPTER	
Slavery	61
Alcohol	63
Against Smuggling	65
Against Plunderers	67
Against War	68
Politics	69
Wesley as a Publisher	70
Wesley's Threefold Approach	71
V. WESLEYAN IMPACT ON SOCIAL RESPONSIBILITY . .	73
Social Responsibility by Wesley's	73
Followers	73
VI. CONCLUSION	81
BIBLIOGRAPHY	86

ABSTRACT

The decade of the 70's has witnessed the glamour and glory of the evangelical movement. Born again Christians hugged the limelight preaching a most comfortable gospel of personal health, wealth and happiness. To the uncritical eye the Church seems to be very successful and with nothing more to be desired. But how we can utterly miss the mark. For the height of modern evangelicalism is in calling many to belief but few to obedience. As with most revival movements there is the haunting temptation to become defensive and ingrown with the tendency to lose their larger vision. The social dimensions of salvation are thus completely disregarded so that the church becomes a redeemed ghetto whose only mission is to rescue souls from the present evil age.

The writer of this project attempts to correct this mistaken notion of salvation. By digging deep into the history, theology and preachings of John Wesley, he seeks to prove the relationship of salvation and social responsibility. The "dead sea scrolls" of Wesleyan thought and action are scrutinized to unearth evidence of the dynamic power of salvation that unmistakably propelled Wesleyan social consciousness and responsibility.

This paper attempts to recall that once there was a born again, spirit filled man by the name of John Wesley, who aflamed for God, stirred the conscience of England and brought to bear the impact of the gospel upon the social realm. When religion was mere form, Methodism showed concern for the temporal as well as the spiritual interests of man, to become through its disciples the friend of the prisoner, the champion of the oppressed, and the liberator of the slave.

The Wesleyan tradition of social responsibility reenforces the fact that salvation is something positive. It binds us to our fellowmen in life and duty. For salvation is social and to turn it to a solitary religion is to destroy it.

INTRODUCTION

The 70's is the decade of the evangelical movement. "Born Again" Christians hugged the limelight of society. Charismatic churches, "spirit filled" Christians are everywhere present. Even Time magazine had to feature them in a seven-page article which shows their overriding popularity.

But the great tragedy of modern evangelicalism is in calling many to belief but few to obedience. The failure has come in separating belief from obedience which renders the gospel message confusing and stripped of its power. Their tendency is to turn away from society's problems toward a narrow separationism. Whatever good is advocated outside the limited confines of the evangelical community is suspect if it does not square, in content and vocabulary, with the model of nineteenth-century revival preaching. As with most revival movements there is the haunting temptation to become defensive and ingrown, and the tendency to lose their larger vision.¹

Such brand of Christianity is biblically irresponsible and implicitly endorses a low view of Christ by suggesting the gospel is not relevant to the wider issues of human life and society. Christ came to a real

¹Jim Wallis, "The Confessing Community," Sojourners, IV, 10 (September 1977), 3.

world of political upheaval, social turmoil, human suffering as well as spiritual blindness. His life and his ministry were relevant to all of those situations. And therefore, the sharing of his life must be related to all these conditions as they are in our society today. We must see what we are to be saved from and what we are redeemed and liberated by Christ for. The false dichotomy between the personal and the social must be destroyed.²

In this present American frenzy with born again religion, the question must be asked, "Conversion to what and for what purpose." The question, "How are you born again" must be followed by "What do you do after you're born again?" Is conversion merely from one private state of existence to another? Is it merely being "born again," of being "spirit filled," and "speaking in tongues" as is popularly practiced?³

In an era more of less like ours came John Wesley who through the Holy Spirit founded Methodism. He brought to men of conscience and compassion a new world view, a perspective of life, a cause for which to live. This cause was a blending of brotherhood of all men with a high and hold religious faith. John Wesley gave to England and

²Ibid., p. 3.

³Ibid., p. 4.

the English speaking world the sense of responsibility that religion must have for all unrighteous conditions.⁴

Wesley may not have plumbed the depths of the social and economic issues out of which came the maladies of society; but he saw the evils and confronted them with a movement from their removal. He was a man of his own time. His century boasted not of any developed social concept but he was a man alert to this time and its need that he has set a unique example of social awareness very much ahead of his own time. Although a product of his own generation, his insights were revolutionarily well ahead of his time. His contribution to society can never be discounted even in our day. He was criticized for his unorthodox but practical approach, but his final refutation of his critics was an appeal to the obvious changes wrought in human life by the Methodist societies.⁵

Wesley directed his messages and the activities of his societies against the evils of his day. Many of the churches were cold and devoid of genuine religious experience. Religion was mere form. Wesley insisted that the gospel should bring men to real life and should generate excitement about Jesus Christ. His religion

⁴Halford E. Luccock, The Story of Methodism (New York: Abingdon-Cokesbury Press, 1926), pp. 209-210.

⁵Ibid., p. 210.

showed concern for the temporal as well as the spiritual interests of man, and it became through its disciples the friend of the prisoner, the champion of the oppressed, and the liberator of the slave.⁶

With this rich heritage of social responsibility, the writer of this paper considers it his high mission to attempt recalling that once there was a born again, spirit filled man by the name of John Wesley, who aflamed for God, stirred the conscience of England and brought to bear the impact of the gospel upon the social realm. He feels that the power of the gospel to heal the world's needs must be rediscovered today. The writer is indeed fortunate to be given the chance of reexcavating the "dead sea scrolls" of dynamic Wesleyanism as manifested by Wesley himself and the host of his followers who blazed the way of the Gospel and in their paths have left the unmistakable footprints of social responsibility.

⁶John Marshall Barker, The Social Gospel and the New Era (New York: Macmillan, 1919), p. 43.

CHAPTER I

WESLEY'S BEGINNINGS

John Wesley's Roots

Wesley was born of Godfearing parents at Epworth, Lincolnshire, June 17, 1703, and was reared in home influences of the most helpful character.

His father, Samuel Wesley, cast his lot with the Church of England to become one of its pious ministers. He was brilliant as a scholar and dedicated as a pastor, although he was rather strict with his children, so as to win their respect but not their affection.

John Wesley's mother Susanah Wesley was a real blessing to her children. Few women could be compared with her, as she was dignified, painstaking, and quick to apprehend the more important aspects of movements and questions of her day. Careful training, encouragement and sensible advice were her precious gifts to his son John which proved very profitable even in his manhood and eventually to the Methodist movement itself.¹

¹J. E. Robinson, A Brief History of Methodism (Madras: Methodist Publishing House, 1915), p. 6.

Wesley's "Born Again" Experience

The religious experience which changed Wesley's life occurred on May 4, 1738. Participating in a Moravian devotional meeting on Aldersgate Street, he found assurance that Christ had taken away his sins. Never before had he experienced such spiritual certainty. His views then were similar to those mistakenly held by many in our own day - that salvation consists in a certain relation to the visible Church, depends upon the sacraments, and is largely a matter of convention. Because of this experience a change came in Wesley's life.²

John M. Moore here describes Wesley's pivotal experience.

In the evening of May 24, 1783, Mr. Wesley went to a society meeting in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter before nine, while the reader was describing the change which God works in the heart through faith in Christ, he felt his heart "strangely warmed"; "I felt I did trust in Christ, Christ alone for salvation; and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death.

John Wesley received an experience that night that made him the greatest moral, social, and religious force of his century.³

²E. Clyde Fant, Jr., 20 Centuries of Great Preaching (Waco, TX: Word Books, 1971), p. 5.

³John M. Moore, Methodism in Belief and Action (New York: Abingdon-Cokesbury Press, 1946), p. 22.

Results of Wesley's Conversion

From that hour John Wesley was a new man, a "New creation" in Christ Jesus. His preaching was thereafter pervaded by a tone of confidence and victory that made it grandly effective in the conversion and sanctification of souls. That night he entered not only into a new spiritual world, so far as his own experience was concerned, but upon a path of undreamed of usefulness and marvellous success as a preacher of righteousness.

What has enhanced Wesley's Methodism to become a powerful spiritual and social force in England and eventually to "the ends of the earth?" What was it that made Wesley and his movement such a landmark? Halford E. Luccock in his book The Story of Methodism mentions three things:

They made men face the ethical implications of religion . . . And the universally acknowledged right of religion to demand ethical living from its followers is the first of the great and abiding gifts made by Wesley's crusade to the worship of all the communions.

Again, John Wesley made religion personal. What had been to multitudes merely a formal thing, a creed remote from life, or a convention without a trace of power, became, through the conviction of Wesley's preaching, a real energy in life. Religion was made a personal experience. And in that emphasis on experience was perhaps John Wesley's supreme service to the cause of Christianity and to the world.

The other permanent accomplishment of Wesley was to make clear the social responsibilities of religion. If, in the way we have just mentioned, he left men

"going on to perfection," Wesley also left them understanding that they could not pretend to be living the life of God while they saw their fellows hungry, thirsty, lonely, naked, bound, and did nothing to help.⁴

Methodist Society

The Methodist movement started as a society not in order to form a new church nor in order to reform the world, but in the earnest desire to live Christian lives in sincerity. It was just an attempt to revive the "pentecostal spirit" which had been lost by the established Church. They had no idea that they were starting the great Methodist Church as they simply longed to have a closer walk with God. The discontent and the criticism was with what the Church failed to do for the social, moral and religious life of its adherents. Bishop John M. Moore so succinctly described the situation that brought Methodism to the light:

There was no need for a new Church, but there was dire need for a new life in the Church. The ministry had become mechanical and their service perfunctory. Society had fallen to a low level. Amusements were degraded and degrading. Poverty and squalor affected the laboring classes. The jails were filled with persons who were unable to pay their debts. Disease and sickness were unchecked. The political life was disolute and debauching. The people were full of

⁴Halford E. Luccock, The Story of Methodism (New York: Abingdon-Cokesbury Press, 1926), pp. 210-211.

despair. In the midst of this social wretchedness and moral degeneracy and religious destitution the Church was cold, unconcerned, lifeless, and utterly trifling in its voice and ministrations.⁵

Wesley's Social Response

Challenged by the needs of his day, Wesley utilized his intellectual power and the spiritual energies of his followers to confront the issues at hand. His preaching was charged with economic and ethical instructions. When he saw a social problem he set to work with his scholarly instincts and attainments to solve it. He harnessed his intellectual life and the spiritual energies of his followers to the needs and problems of his day. In his sermons are matters that deal with economic, social and ethical instructions.⁶ This message of Methodism swept across two continents and became the greatest social force in the last 300 years. Nothing has ever equaled the early Methodist revivals in cleaning up individuals and thus of society. Wesley lived to see Methodism established widely over the English-speaking world; and when he died, full of years and

⁵Moore, p. 22.

⁶John Marshal Barker, The Social Gospel and the New Era (New York: Macmillan, 1919), p. 43.

of honor, he could say sincerely, "The best of all is, God is with us."⁷

⁷Nolan B. Harmon, Understanding the Methodist Church (Nashville: Methodist Publishing House, 1955), p. 17.

CHAPTER II

JOHN WESLEY'S THEOLOGY OF SALVATION

John Wesley's dominant interest was the salvation of men. This was very determinative of his theological formulations. This being a central theme in his theology, all the others revolve around it. He gave much importance to three aspects which are basically his most distinctive doctrines. From here it is for us to discover what relation has actually prevailed between Wesley's theology and his social responsibility and action. Also, we are to look into the content of his theology as it relates to society. Let us mention some distinctive doctrines of his.

The Doctrine of Original or Birth Sin

"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." (Rom. 5:12) "By one man's disobedience many were made sinners." (Rom. 5:19)

It is important that any movement begins with this doctrine. It is from this doctrine of sin that a doctrine of salvation most often eventually follow. Original sin is corruption of man's nature brought about by the fall, whereby he is far gone from his original righteousness and so naturally inclined to evil continually. This perversion

of human will by original sin therefore renders man incapable of doing good; a downward pull always present.¹

This Wesley mentions in his sermon "original sin";

"The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness; but wounds, and bruises, and putrefying sores." The same account is given by all the Apostles, yea, by the whole tenor of the oracles of God. From all these were learn, concerning man in his natural state, unassisted by the grace of God, that "every imagination of the thoughts of his heart is still "evil, only evil," and that "continually."²

We notice that his doctrine of sin is orthodox and biblical. For Wesley all men are sinners, and as such in dire, desperate, moral need of salvation. He knew every man as a sinner, the rich and the poor, the strong and the weak, the free and the bound.³

Colin W. Williams has this to say:

Kierkegaard's statement, like Wesley's doctrine of total depravity, can be understood only when we see that they are here describing man's condition before God. They are not denying that fallen man has many good natural gifts or that he can perform many noble deeds; they are only denying that man standing face to face with God has anything to plead. It is before God, not before society, that man is utterly helpless. The meaning of this distinction becomes clear when we

¹John Wesley, *The Works* (London: Wesleyan Conference Office, 1872), VI, 58.

²*Ibid.*, VIII, 52.

³*Ibid.*, VIII, 53

see Wesley's claim that the Fall entails the complete loss of the moral image, while the natural image and the political image are retained, albeit in a distorted manner.⁴

Because of this basic perversion of the human will by original sin, no good works can be done before justification or pardon. All works, according to him, done before justification have the nature of sin, both because they spring not of faith in Christ, and because they are not done as God hath willed and commanded them to be done.⁵

In Wesley's sermon "Original Sin" he underscores the necessity of regeneration:

"4. Learn from hence the nature and necessity of regeneration. (1) The nature: It is not a partial, but a total change. Thy whole nature is corrupted; therefore, the whole must be renewed. 'All things' must 'become new.' If a man who had received many wounds were cured of all but one, he might still bleed to death. It is not a change made by human industry, but by the almighty Spirit of God. A man must be 'born of the Spirit'. Our nature is corrupt, and none but the God of nature can change it. Man may pin a new life to an old heart, but he can never change the heart. (2) The necessity: It is absolutely necessary in order to salvation.⁶

The doctrine of original sin, therefore, is very practical to the life, power and practice of religion. It prepares man and confirms him in his utter dependency for

⁴Colin W. Williams, John Wesley's Theology Today (Nashville: Abingdon Press, 1960), p. 48.

⁵Wesley, VIII, 53.

⁶Ibid., IX, 459.

his salvation on the merits of Christ for justification and the power of his Spirit for inward and outward holiness.⁷

Harald Lindstrom gives a vivid description of this matter:

An inward sin on the part of man is thought to precede the loss of faith. Yet before man actually commits voluntary outward sin, faith and love are already lost. We note, however, that in describing these stages in the process of sin, by which man falls from grace, Wesley attributes the responsibility to the individual. The emphasis is laid on man's obedience, although an obedience grounded on saving grace.⁸

The natural pride of man is humbled and excludes him from boasting and pride. It points out the true way and only way whereby we may fulfill all righteousness. Christians carry the proof of this in his own bosom day by day, realizing that in himself, by nature, dwelleth no good thing, but that it is God alone who can work in him both to will and to do of his good pleasure.⁹

Wesley, of course, places great stress on the fact that the new relationship necessarily produces both good works and holiness, but he knew that no man by taking thought can add one cubit to his moral stature or remove one kink from his spiritual disorder, and that it is only when our gaze is theological (leading us to trust in Christ alone) that the ethical and spiritual

⁷Ibid., IX, 431.

⁸Harald Lindstrom, Wesley and Sanctification (London: Epworth Press, 1946), p. 39.

⁹Wesley, IX, 431.

fruits are given. These come by faith in the promises of the gospel. Faith forms love, not vice versa, and holiness of heart and life is not the source of justification but the fruit of it.¹⁰

Thus, original sin, to Wesley, means that the fall had deprived man of his original perfection and brought a total corruption of human nature. It consequently follows that Adams descendants are spiritually dead at birth and utterly devoid of righteousness and holiness in which he himself was created. It is also an inclination to evil or a perversion of man's faculty, understanding, will and affection; a total corruption of the whole of human nature.¹¹

Man was created looking directly to God, as his last end; falling into sin, he fell off from God, and turned into himself. Now, this infers a total apostasy and universal corruption in man; for where the last end is changed, there can be no real goodness. And this is the case of all men in their natural state: They seek not God, but themselves. Hence though many fair shreds of morality are among them, yet "there is none that doeth good, no, not one." For though some of them "run well," they are still off the way; they never aim at the right mark. Whithersoever they move, they cannot move beyond the circle of self. They seek themselves, they act for themselves; their natural, civil, and religious actions, from whatever spring they come, do all run into, and meet in, this dead sea.¹²

¹⁰Williams, p. 107.

¹¹Lindstrom, p. 27.

¹²Wesley, IX, 456.

It is not only that man in his natural state cannot do good, but cannot even will it either, his freedom of choice is but to do evil.¹³

Man separated from God is now subject to guilt and corruption, unable to do anything to stand before the purity of his Creator. Moreover, while he still has something of the light of reason and some capacity for social life, his relations with his neighbor and the world of nature are twisted throughout.¹⁴

Wesley tries to repudiate the notion that original sin without personal responsibility spells eternal death to man. Truly he believes that original sin and personal sin are intimately connected but it is only when he allows himself to be swayed by original sin and chooses to retain it that he merits eternal damnation.¹⁵ Regarding this matter Williams states the following concerning Wesley:

We shall see, for example, how he separated the moments of repentance and justification which the Reformers had coalesced in their doctrine of justification. This brought him to place greater emphasis on the importance of the response of man in terms of works, before as well as after justification, while still insisting with the Reformers that these works cannot be judged in terms of merit in the framework of the law, but in terms of faith-dependence in the framework of the personal relationship given by God moment by moment.¹⁶

Thus original sin does not necessarily lead to actual sin and does not transgress by virtue of the grace

¹³Lindstrom, p. 34.

¹⁴Williams, p. 51.

¹⁵Lindstrom, p. 36.

¹⁶Williams, p. 46.

of God offered him. But if despite this privilege man prefers to follow the inclination to evil due to original sin he is regarded as responsible for his transgression.¹⁷

General Nature of Salvation

Preventing grace is where salvation doctrine usually begins. It includes the first wish to please God, a dawning light concerning his will, and a slight transient conviction of being a sinner against him. This has some tendency toward life and some degree of salvation. It is the beginning of a deliverance from the captivity of blindness, the unfeeling heart and insensitivity for God and the things of God.¹⁸ Wesley mentions preventing grace in his sermon, titled "Working Out Our Own Salvation":

. . . If God worketh in you, then work out your own salvation. The original word, rendered work out, implies the doing a thing thoroughly. Your own; for you yourselves must do this, or it will be left undone forever. Your own salvation: Salvation begins with what is usually termed (and very properly) preventing grace; including the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of having sinned against him.¹⁹

¹⁷Lindstrom, p. 37.

¹⁸Robert W. Burtner and Robert E. Chiles, A Compendium of Wesley's Theology (Nashville: Abingdon Press, 1954), p. 140.

¹⁹Wesley, VI, 509.

It is God only who can quicken us, for we can not quicken our own souls. Allowing that all souls of men are naturally dead in sin, this excuses no one, seeing that there is no man that is in a state of the natural, unless he had quenched the Spirit, is wholly void of the grace of God.²⁰ Williams states the following:

The real image is that "man is capable of God"; that he is made for personal relationship with his Creator. The meaning of the Fall is that man has fallen away from this relationship, so losing his original righteousness and totally distorting the meaning of his existence.²¹

What we naturally call conscience is more properly termed preventing grace. All men has a greater or less measure of this grace, giving them sooner or later good desires, although most men stifle them before they can strike deep root, or produce any considerable fruit. All have some measure of that light, some glimmering ray which more or less, sooner or later, enlightens him that cometh into the world.²²

John Wesley's sermon "On Working Out Your Own Salvation," states:

Salvation begins with what is usually termed and very properly preventing grace; including the first wish to please God, the first dawn of light concerning his will, and the first slight transient conviction of

²⁰Ibid., VI, 512.

²¹Williams, p. 48.

²²Wesley, VI, 512.

having sinned against him. All these imply some tendency towards life; some degree of salvation; the beginning of deliverance from a blind, unfeeling heart, quite insensible of God and the things of God.²³

Unless their conscience are seared with hot iron, they feel uneasy when they act contrary to the light of their own conscience. Sin comes and remains not because man has not grace, but because he won't use the grace he has.²⁴ Wesley continues:

5. Therefore, inasmuch as God works in you, you are now able to work out your own salvation. Since he worketh in you of his own good pleasure, without any merit of yours, both to will and to do, it is possible for you to fulfill all righteousness.²⁵

It is because God works in men, therefore he can work and because God works in him, he must work.

Preventing grace is sufficient to bring up to Christ though insufficient to carry us any further till we are justified.²⁶

Thus Wesley believes that God does not leave man in his natural state but by the working of his prevenient grace in the conscience he seeks to bring him under judgment of the law, so that he may become aware of his fallen condition. So he weaved the law and gospel together so that as its first work in convincing of sin was accomplished, the law

²³Ibid., VI, 509.

²⁴Ibid., VI, 512.

²⁵Ibid., VI, 511.

²⁶Ibid., VI, 511-512.

could lead on to the second work as the school master to bring him into Christ that he might live.²⁷

It is also important to understand prevenient grace as God's working in the lives even of those who have not heard the gospel, to trigger an inward response that brings works meet for repentance.²⁸

What all these means to Wesley is that God directly intervenes in the lives of men seeking to start them on the road to salvation and prevenient grace gives men his first opportunity for responding or resisting his work. So God made himself known directly in a preliminary way by prevenient grace and then in a direct way through the gospel by convincing grace.²⁹

Redemption or of the Justification of Man

"For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." (Eph. 2:8-9). "Therefore we conclude that a man is justified by faith without the deeds of the law." (Rom. 3:28). "Being justified by faith, we have peace with God through our Lord Jesus Christ." (Rom. 5:1).

²⁷Williams, p. 58.

²⁸Ibid., p. 60.

²⁹Ibid., p. 42.

Justification is a major fiber in the strand of Wesley's theology. He describes this as the "door" through which sanctification or being made holy is gained. It is only by the free gift of God's grace that man is able to be reconciled with God. It is only through and in Jesus Christ that man is able to be righteous and faith is the hand that receives it. This Wesley calls a "most wholesome doctrine and very full of comfort." It is only when man is justified that he is able to do real good works.³⁰ This doctrine is dealt on in his sermon "Justification By Faith":

The plain scriptural notion of justification is pardon, the forgiveness of sins. It is that act of God the Father, whereby, for the sake of the propitiation made by the blood of His Son, He 'showeth forth His righteousness' (or mercy) 'by the remission of the sins that are past.' . . . If it be objected, 'Nay, but a man, before he is justified, may feed the hungry, or clothe the naked; and these are good works,' - the answer is easy; He may do these, even before he is justified; and these are, in one sense, "good works" - they are 'good and profitable to men'. But it does not follow, that they are, strictly speaking, good in themselves, or good in the sight of God.³¹

We are not justified by some merit of our own, much less by an external show of religion, but we are accounted only righteous before God by the merit of our Lord and

³⁰A. Dudley Ward, The Social Creed of the Methodist Church (New York: Abingdon Press, 1961), p. 14.

³¹Edward H. Sugden, Wesley's Standard Sermons (London: Epworth Press, 1921), I, 120.

Savior Jesus Christ by faith, and not for our own works or deservings. Good works, properly so called, cannot be the conditions of justification, because it is impossible to do any good work before we are justified.³²

According to Wesley works are necessary for justification:

2. "That works are a necessary condition of our justification, may be proved. Secondly, from scripture examples; particularly those recited in the eleventh chapter of the Epistle to the Hebrews. These all "through faith wrought righteousness; without working righteousness, they had never obtained the promises." (Page 13.) I say the same thing: None are finally saved, but those whose faith "worketh by love."³³

Atonement for Wesley is the rock on which justification is built. Christ's work of atonement became the sole basis of justification and regeneration. His work of atonement and His merits is the basis of justifying faith. By Christ's righteousness and death He fulfilled God's law and died in our stead.³⁴

If in faith we rely upon the merit of Christ's atonement, we are taken out of the covenant of works and the order of merit into the covenant of grace and the order of faith. The Christian is no longer judged on a legal basis. He can even be called perfect (when he is very imperfect in an absolute or legal sense) when he lives in unbroken conscious dependence upon

³²Wesley, IX, 113.

³³Ibid., VIII, 389.

³⁴Lindstrom, pp. 31-32.

Christ. The law is still of importance to him, for it shows him the promises God still is willing to fulfill in his life, but it no longer judges him for now he lives in the covenant of grace, in faith in Christ's atonement.³⁵

Wesley also maintains that a conscious change which is termed conversion or new birth is of great importance. He uses the analogy of natural birth as a picture of New Birth. Just as we have our senses before birth but only come to an awareness of them after birth, so the Christian comes to an awareness of his spiritual senses only when he is born of God.³⁶

The "eyes of his understanding are opened" . . . and, He who of old "commanded light to shine out of darkness shining on his heart, he sees the light of the glory of God," His glorious love, "in the face of Jesus Christ." His ears being opened, he is now capable of hearing the inward voice of God, saying, "Be of good cheer; thy sins are forgiven thee"; "Go and sin no more."

From hence it manifestly appears, what is the nature of the new birth. It is the great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness.³⁷

Wesley noted that this Christian life inaugurated in the soul through justification could be described as a gradual growth much like the natural and human life in general. The New Birth frees him from the power of sin while God's love flows into his heart.

³⁵Williams, p. 85.

³⁶Ibid., p. 102. ³⁷Ibid.

Justification implies only a relative, the New Birth a real change. . . . The former changes our outward relation to God, so that the enemies we become children; by the latter our inmost souls are changed, so that of sinners we become saints.³⁸

Thus Wesley stresses that the inward change manifests itself in works of love and mercy maintaining that no good works are good in the Christian sense that do not issue from justifying faith, and all good works are done as only after justification.

We need also to relate this doctrine to the wide reaches of our social life, knowing that sin is deeply woven into the fabric of our social commitments, and that there too the transforming power of our relation to Christ must be realized. Further it is not only a matter of the relation of the individual believer to the social life; the transforming significance of the community of the faithful must be taken into account.³⁹

Repentance

Previous to justifying faith is repentance. Wesley calls it the porch of religion. By repentance he means the conviction of sin which produces real desires and sincere resolution of change, ceasing from evil, and doing good.⁴⁰

In Wesley's "Letter to the Rev. Dr. Horne," he states:

. . . repentance comprehends compunction, humiliation, hatred of sin, confession of it, prayer for mercy, ceasing from evil, a firm purpose to do well, restitution of ill-got goods, forgiveness of all who have

³⁸Lindstrom, pp. 84-85.

³⁹Williams, p. 189. ⁴⁰Wesley, VIII, 428.

done us wrong, and works of beneficence." (Pages 11, 12.) I believe it does comprehend all these, either as partner or as fruits of it: and it comprehends "the fear" but not "the love of God"; that flows from a higher principle. And he who loves God is not barely in the right way to justification: He is actually justified.⁴¹

God has undoubtedly commanded us to repent and bring forth fruits meet for repentance. Repentance and fruits meet for repentance are in some sense necessary to justification, although they are not necessary in the same sense as justification. And so Wesley goes on to say:

It is allowed, that repentance, and 'fruits meet for repentance,' go before faith. Repentance absolutely must go before faith; fruits meet for it, if there be opportunity. By repentance I mean, conviction of sin, producing real desires and sincere resolutions of amendment; and by 'fruits meet for repentance,' forgiving our brother, ceasing from evil, doing good, using the ordinances of God, and, in general, obeying him according to the measure of grace which we have received. But these I cannot, as yet, term good works, because they do not spring from faith and the love of God.⁴²

Thus Wesley believes that there is a repentance consequent upon, as well as a repentance previous to justification. He believes that to be justified through repentance includes being zealous of good works. To neglect them he cannot reasonably expect to grow in all grace, in the loving knowledge of our Lord Jesus Christ.

⁴¹Ibid., IX, 112.

⁴²Ibid., VIII, 387.

Repentance, therefore, rightly understood, and the practice of all good works, as well as works of mercy, are in some sense necessary to salvation.⁴³

. . . all works of mercy; whether they relate to the bodies or souls of men; such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in prison, or sick or variously afflicted; such as the endeavoring to instruct the ignorant, to awaken the stupid sinner, to quicken the lukewarm, to confirm the wavering, to comfort the feeble-minded, to succour the tempted, or contribute in any manner to the saving of souls from death. This is the repentance, and these the "fruits meet for repentance."⁴⁴

Wesley believes that man's awareness of his corrupt nature is an absolute prerequisite to repentance. It comes with a deep conviction of sinfulness that includes a deep sense of guilt. He also describes repentance as "a low species of faith," prior to justification. He goes on to say that prior to Aldersgate he had the "faith of a servant" with the real desire to do God's will, yet with no conscious reliance on Christ. After Aldersgate he called his faith in God the "faith of a son."⁴⁵

And so Wesley maintains that just as there is repentance before justification there must be a supplemental repentance after justification. Because as repentance and faith were necessary to instill the Christian life so another repentance and another faith are necessary to its

⁴³Ibid., VI, 49. ⁴⁴Ibid., 49.

⁴⁵Williams, p. 65.

retention and growth. This meant to Wesley that man should be aware of remaining sin and of his utter inability to do good on the basis of one's own resources, moreover to deliver himself by his won strength from sin and guilt.⁴⁶

This is the first repentance, repentance before justification. It involves conviction of sin. Man attains knowledge of himself and accepts the overwhelming evidence of his sin and guilt. He becomes fully convinced that he deserves nothing but the wrath and eternal condemnation of God.⁴⁷

As emphasized earlier by Wesley fruits are the manifestations of this repentance. Such fruits he divided into two kinds: works of piety and works of mercy. Meditation, prayer and searching the Scripture were of the former and love towards our neighbors with regards to his body and soul were of the latter.⁴⁸

Wesley's emphasis on fruits meet for repentance did not alter his justification by faith alone, for these works are the fruits of repentance faith and the gift of God's grace. They are simply the sign of man's readiness to allow God to continue His work within him.⁴⁹

⁴⁶Lindstrom, p. 116.

⁴⁷Ibid., p. 113.

⁴⁸Ibid., pp. 115-116.

⁴⁹Williams, p. 66.

This repentance is seen in its fruits. Repentance involves such "conviction of sin" that it produces "real desires and sincere resolutions of amendment." Other fruits are that man forgives his brother, ceases to do what is evil and instead does what is good,
 . . .⁵⁰

Faith

Faith is the term or condition of justification and Wesley calls it the door of religion. It is a sure trust and confidence that God has and will forgive our sins, that he has accepted us again into his favour, for the merits of Christ's death and passion.⁵¹

Wesley affirms the way of faith and grace instead of works. Man is justified and re-born solely by God's grace; he cannot plead any righteousness of his own. Nor is faith regarded as a work of man by which he may be justified. Although sanctification and good works are the necessary consequences, the latter does not as such include them.⁵²

For Wesley true living Christian faith is not only assent or an act of understanding by a disposition which God has wrought in the heart. It is a renouncing of one's self and having no trust in his works or righteousness of any kind, he comes to God as a lost, miserable, self-destroyed, self-condemned, undone, helpless sinner. Man is

⁵⁰Lindstorm, p. 114.

⁵¹Wesley, V, 61.

⁵²Lindstrom, p. 88.

in such a sense of sin and despair, together with the full conviction, that in Christ alone cometh his salvation.⁵³

In his sermon "Salvation By Faith," he says:

This then is the salvation which is through faith, even in the present world: A salvation from sin, and the consequences of sin, both often expressed in the word justification; which, taken in the largest sense, implies a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of the sinner now believing on him, and a deliverance from the power of sin, through Christ formed in his heart. So that he who is thus justified, or saved by faith, is indeed born again. He is born again of the Spirit unto a new life, which "is hid with Christ in God."⁵⁴

Wesley believes that faith is not a lifeless state, but a living, purifying and growing principle, an inward and outward imprint of holiness. Such faith includes both purity and good works or else it would be none other than a dead faith.⁵⁵

For this reason it was vital that Wesley should stress the fact that faith requires the opening of the believer's life to the work of God. His separation of repentance faith from justifying faith drew clear attention to this, and his emphasis that justification is not a state, but a moment by moment relationship which therefore has a terminus ad quem as well as a terminus a quo with the process of sanctification coming between, kept attention upon it. In this spelling out of the necessary response which attends the faith evoked by grace, Wesley gave and important refinement of justification by faith.⁵⁶

⁵³Wesley, V, 213.

⁵⁴Ibid., V, 13.

⁵⁵Ibid., I, 239.

⁵⁶Williams, p. 69.

Wesley emphasized the fact that because of our faith relation with Christ we live under the promise of present transformation and therefore able to move forward in creative ethical endeavors because Christ continually offers to us believers His transforming presence.⁵⁷

In Wesley the idea of gradual development is a very important factor:

Actually the idea of a gradual development is a most prominent element in his conception of salvation, and indeed in his thought generally. What happens is that these two elements, the instantaneous and the gradual, are merged, and the order of salvation peculiar to Wesley is the outcome of this mergence. Salvation is seen as a process by which man passes through a series of successive stages, each stage representing a different and higher level.⁵⁸

Good works follow this faith, but cannot go before it. Wesley believes that faith is not only grace but also obedience, and therefore, good works are always joined with faith. He calls it faith which worketh by love. He believes that any faith that is of value is a faith that works by love, and he laid emphasis on true faith as productive of good works, which are its proper fruits and the marks whereby it is known.⁵⁹

⁵⁷Ibid., p. 73.

⁵⁸Lindstrom, p. 105.

⁵⁹Wesley, IX, 115.

God's love, we have seen, is poured into the heart of man on new birth. One result is that man begins to love God and his neighbour; and as the Christian life develops this love increases.⁶⁰

Wesley's essay on "A Farther Appeal To Men Of Reason and Religion" reenforces his idea of good works and its relation to salvation:

Albeit, that good works, which are the fruits of faith and follow after justification cannot put away our sins; yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively faith: Insomuch that by them a lively faith may be as evidently known as a tree may be known by the fruit.⁶¹

Perfection or Sanctification

"But covet earnestly the best gifts: and yet show I unto you a more excellent way." (I Cor. 12:31) "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1) "Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before." (Phil. 3:12 and 13).

⁶⁰Lindstrom, p. 161. ⁶¹Wesley, VIII, 53.

Sanctification for Wesley is the "house" or religion itself. It is what He works in us by His Holy Spirit. This also is the immediate fruit of justification although still a gift of God.⁶²

This does not mean that we should cast out his emphasis on the instantaneous work of grace and keep only the gradual. The great strength of Wesley's doctrine is in his awareness that the work of sanctification is a gift, a divine work wrought by God and to be accepted by faith. There is a gradual work of transformation issuing from the day-to-day-relationship with Christ, and the need for this gradual transformation continues throughout life, but there is also the promise of the immediate gift of an unbroken relationship with Christ--a new relationship. . . .⁶³

Wesley also thinks also in terms of the perfection of the Will which involves greatly pure love to God and man. This doctrine is uniquely Wesleyan. Wesley is convinced that without the preaching of perfection believers grow dead and cold. This for him is a must, the expectation of being perfect in love.⁶⁴

A natural consequence, we have noted, is that salvation becomes a process of sanctification by which man is increasingly purified and perfected to attain his final goal. And since love was for Wesley the very essence of sanctification, it too must be teleologically determined in the same way: love must be accommodated

⁶²Herbert Welch (ed.), Selections from the Writings of the Rev. John Wesley (New York: Abingdon Press, 1918), p. 9.

⁶³Williams, p. 186.

⁶⁴Welch, p. 91.

to this progress towards the goal of salvation. It is also the highest value in the scale. Church, ordinances, outward acts, and inward tempers, all else acquires value only insofar as it leads to love, the highest goal of human zeal.⁶⁵

The first branch of this is the love of God, and as he loves God he loves his brother also. It is inseparably connected. For Wesley the whole of Christian perfection is contained in loving God with all our hearts and our neighbor as ourselves.⁶⁶

Just as sanctification is now regarded as a consequence of saving faith in atonement, so love to God and our neighbour, which is the essence of sanctification, is linked up with faith in atonement and assurance of forgiveness. Love is seen as the direct fruit of justifying faith. Love to God is shed abroad in our hearts by the Holy Spirit. Through this Spirit man looks up to God as his forgiving and loving father.⁶⁷

He also considers it as the fruit of the spirit, a holiness of life arising from the holiness of heart. Sanctification is a state of righteousness, perfect love and true holiness which every regenerate believer may obtain by being delivered from the power of sin.⁶⁸

In his letter to Mrs. Maitland he said:

By Christian perfection, I mean (as I have said again and again) the so loving God and our neighbor, as to "rejoice evermore, pray without ceasing, and in

⁶⁵Lindstrom, p. 172.

⁶⁶Wesley, VI, 413.

⁶⁷Lindstrom, p. 175.

⁶⁸Wesley, VI, 413.

everything give thanks." He that experiences this, is scripturally perfect. And if you do not, yet you may experience it: You surely will, if you follow hard after it; for the Scripture cannot be broken.

. . . Sinless perfection I do not contend for, seeing it is not scriptural. A perfection, such as enables a person to fulfill the whole law, and so needs not the merits of Christ,--I acknowledge no such perfection; I do now, and always did, protest against it.

"But is there no sin in those who are perfect in love?" I believe not: But be that as it may, they feel none; no temper contrary to pure love, while they rejoice, pray, and give thanks continually. And whether sin is suspended, or extinguished, I will not dispute: It is enough that they feel nothing but love.⁶⁹

Wesley thinks of sanctification as the gift of God and is to be received by plain simple faith. It is the "voice of God" in the believer's soul that calls him to believe that God saves from all sin and fills the heart with all holiness. It is a believing that he is able, "to save to the uttermost all that come unto God through him," and that God is willing and able to purify him from all sin and fill up his heart with love.⁷⁰

The stress falls on inherent ethical transformation in man, by which he becomes the subject of love. . . . The object of salvation is the restoration in man of the love of God.⁷¹

⁶⁹Ibid., XII, 257.

⁷⁰Ibid., VI, 492.

⁷¹Lindstrom, p. 173.

Wesley goes on to explain that to be perfect is to be delivered from every evil work, from every evil word; from every sinful thought; and from every evil desire. In other words, it is a deliverance from all inbred corruption of the carnal mind, from the body of sin, and to be renewed in the spirit unto every right temper, after the image of Him that created us unto righteousness and true holiness.⁷²

Entire sanctification becomes a perfecting of the personality. It is clear from what has been said that to Wesley perfection is not only perfection in actual acts; it embraces as well the whole disposition which lies behind them, the soul with all its tempers.⁷³

The notion that entire sanctification is possible in this life is peculiar to Wesley. It is an amalgam of both protestant and catholic devotion. And in these doctrines justification and sanctification are fused in a synthesis peculiar to Wesley. Justification being God's work through us through Christ and sanctification His work in us through the Holy Spirit.⁷⁴

Simultaneously with justification, sanctification begins. "And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit: there is a real as well as a relative change. We are inwardly renewed by the power of God. We feel 'the love of God shed abroad in our heart by the Holy Ghost which is given unto us'; producing love to all mankind, and more especially to the children of God."⁷⁵

⁷²Wesley, VI, 492. ⁷³Lindstrom, p. 158.

⁷⁴Ibid., p. 13. ⁷⁵Ibid., p. 86.

Wesley believed in the possibility of deliverance from the power of sin and men's experience of it. From this came the so-called sanctification movement in the Protestant churches. With its emphasis on the experiential aspect rather than the ethical import sanctification takes the limelight conceived as a stage in the Christian life analogous to justification.⁷⁶

In his "Advice to the People Called Methodists" he puts in practical terms sanctification:

By Methodists I mean, a people who profess to pursue (in whatsoever measure they have attained) holiness of heart and life, inward and outward conformity in all things to the revealed will of God; who place religion in an uniform resemblance of the great object of it; in a steady imitation of Him they worship, in all his immutable perfections; more particularly, in justice, mercy, and truth, or universal love filling the heart, and governing the life.⁷⁷

In Wesley the fulfillment of the law was transferred from justification to sanctification and the latter given prominence being regarded as the goal of salvation. After the new birth a new life is accorded to the believer through the Holy Spirit, a life which will grow and develop towards perfection.⁷⁸

The more the Christian sees himself in the mirror of the perfect law, the more he feels the need of Christ's atoning blood and of His purifying spirit. The law derives man to Christ, and Christ drives him to the law. . . . Wesley is able to treat the law and

⁷⁶Ibid., p. 14. ⁷⁷Wesley, XII, 352.

⁷⁸Lindstrom, pp. 99-100.

the gospel as the same thing seen from different aspects, and similarly he identifies the fulfillment of the law with love in the Christian life. It is typical of him to regard sanctification as an expression of both the law and love.⁷⁹

Wesley stressed that the doctrine of salvation by faith must not give way to depreciation of love and obedience. For him the only faith of value is one that operates through love. He believes that holiness must come in between justification and final salvation. So in the nature of Methodism we find sanctification the dominant conception; sanctity as an ethical transformation of heart and life.⁸⁰

This attempt to relate the transforming power of the gift of love to the social order is certainly not foreign to Wesley, as his constant warfare against political corruption, luxury, unemployment, slavery, and war reveal. Yet in Wesley these concerns were inadequately related to his doctrine of holiness. Further, the problem of this doctrine is now vastly more complicated and requires from Methodists as much more concentrated effort to relate it to our contemporary situation.⁸¹

Against the background of formalism he maintains that religion is love arising from the new birth and growing in sanctification. He sees salvation as a gradual development.

⁷⁹Ibid., p. 82.

⁸⁰Ibid., pp. 101-102.

⁸¹Williams, p. 189.

It turns the Christian life into a process of change. As opposed to the relative change of justification, sanctification, as we have seen, implies a real change. It comprises not merely the beginning of this change in the New Birth but also the subsequent development and complete sanctification. It comprises the whole process of recovery, the object of which is to restore man to the image of God.⁸²

For Wesley the Christian has always to grow in grace on the plane of entire sanctification; even if fully sanctified there is no standstill. The Christian either wax or wane, rise or fall, rise higher or fall lower.⁸³

I believe that we must admit that this talk of the moment when sin ceases is rather artificial and badly oversimplified. As we have seen, it is necessary to maintain a dialectical relation between Wesley's two definitions of sin if the doctrine of perfection is to be kept free from the tendency toward unhealthy subjectivism and ethical irrelevance. Unless it is made clear that those who receive the gift of perfect love are still far short of the perfect law and need the constant illumination of God to reveal their continuing imperfections and their involvement in the corporate sins of their society, the doctrine of perfection and the emphasis on receiving it as an instantaneous gift can easily lead to a measure of moral blindness.⁸⁴

Wesley noted that the form of salvation is a continued growth aiming at the perfection of man stressing that the use of means of grace are not ends by itself but as means, the chief aim of which is the ethical change of man.⁸⁵

⁸²Lindstrom, p. 123. ⁸³Ibid., p. 118.

⁸⁴Williams, p. 185.

⁸⁵Lindstrom, p. 185.

Wesley's idea of gradual progression by degrees in sanctification goes beyond the boundaries of life on earth for he imagines ever greater perfection even after death.⁸⁶ He believes that just as repentance and faith are necessary to instill new life so another repentance and another faith is necessary to its retention and growth.⁸⁷

And when we say, 'Believe, and thou shalt be saved', we do not mean, 'Believe, and thou shalt be holy; believe in the Lord Jesus, and thou shalt have peace and power together: thou shalt have power from Him in whom thou believest, to trample sin under thy feet; power to love the Lord thy God with all thy heart, and to serve Him with all thy strength; . . .'⁸⁸

Obedience therefore is expected to the development of the Christian life and activity on God's part accompanied by activity on man's part. This obedience in good works is considered as a kind of active waiting.⁸⁹

The gradual work that follows as well as precedes the instantaneous gift of perfection is necessary because the instantaneous gift brings an unbroken relation to Christ and a constant desire to do his will but still leaves the Christian far short of the perfect law of God. Even the "perfect" still need an increase in grace.⁹⁰

⁸⁶Ibid., p. 121.

⁸⁷Ibid., p. 118.

⁸⁸Ibid., p. 101.

⁸⁹Ibid., p. 116.

⁹⁰Williams, p. 185.

In Wesley perfection is both a requirement and a promise and therefore he regarded all commands as promises too, believing that God gives what he commands. He believes salvation or saving faith not merely deliverance from hell and going to heaven as vulgarly understood but a deliverance from sin and the restoration of the health of the soul to primitive health and original purity.⁹¹

Thus while Wesley places greater emphasis than Luther upon the transformation that necessarily flow from our faith relationship to Christ, he is at one with him in the view that Christ is our "alien righteousness," in the sense that holiness never becomes our possession, but is a gift that we must receive daily from Christ. Even where transformation results, we can never trust in this intrinsic righteousness for we are not judged morally in terms of character achievement, but religiously in terms of our dependence on Christ.⁹²

Wesley also believes that the fully sanctified does not deliberately transgress the law of love. Here perfection would mean perfect purity in intention, will and action. There can be no sin when love is the only principle of action.⁹³

Here we begin to see how Wesley's definition of perfection takes it out of the order of merit and the framework of the moral law. The Christian who is perfect is free from sin, not according to the objective standards of justice, but according to the measure of

⁹¹Lindstrom, p. 100.

⁹²Williams, p. 178.

⁹³Lindstrom, p. 150.

personal relationship with Christ. Because this perfect relationship with Christ is necessarily marked by a spirit of love. Wesley goes on to argue that even actual transgression are not sins, because "love is the sole principle of action."⁹⁴

Perfect sanctification according to Wesley comes to a great degree in the spirit of humility, meaning a total dependence on God. This means that perfection is solely due to the unceasing operation of God in them instant by instant.⁹⁵ The natural consequence should be that salvation becomes a process of sanctification by which man is increasingly purified and perfected to attain his final goal. For the object of salvation is the restoration of the love of God in him from which he has fallen.⁹⁶

Wesley's idea of love is bound up with his idea of law, believing that love to God and our neighbor is the fulfillment of the law of love. Thus the righteousness of Christ is imputed to man so that the righteousness of the law may be fulfilled in him. So the fulfillment of the law is still a Christian duty although now it derives from faith instead of being brought about by man's work.⁹⁷

⁹⁴Williams, p. 178.

⁹⁵Lindstrom, p. 151.

⁹⁶Ibid., pp. 172-173.

⁹⁷Ibid., 178.

If in faith we rely upon the merit of Christ's atonement, we are taken out of the covenant of works and the order of merit into the covenant of grace and the order of faith. The Christian is no longer judged on a legal basis. He can even be called perfect (when he is very imperfect in an absolute or legal sense) when he lives in unbroken conscious dependence upon Christ. The law is still of importance to him, for it shows him the promises God still is willing to fulfill in his life, but it no longer judges him for now he lives in the covenant of grace, in faith in Christ's atonement.⁹⁸

Wesley insists that the Christian must follow the way of the Cross, conform to His suffering, therefore following the pattern of Christ. This moral influence theory takes up the imitation of Christ.⁹⁹

The life of Christ, culminating in the Cross, is then a way we must imitate. This way is a possibility only for those who are justified by faith in the merits of Christ and have received Christ as a Savior. But Wesley's point is that it is then a real possibility, and that the faith relationship established by Christ the Reconciler leads necessarily to a following of Christ the Pattern.¹⁰⁰

So the Christian bound by obedience to the law written in his heart obeys in love and not in fear. Out of his grateful love to God because of his work in Christ, man is compelled to love his neighbor. Such love avoids inflicting injury on one's neighbor and on the positive side prompting him to do good.¹⁰¹

⁹⁸Williams, p. 85.

⁹⁹Lindstrom, p. 101.

¹⁰⁰Williams, p. 83.

¹⁰¹Lindstrom, p. 179.

By the power thou shalt through these means receive from on high, do all the things which are enjoined in the law, . . . "To do good also, and to distribute, forget not;"--yea, while you have time, do all the good you can unto all men, Then "deny thyself, take up thy cross daily;" . . .¹⁰²

These manifestations of love are regarded by Wesley as the fruits of the spirit due to his obedience to God in heart and in life. For him Christian happiness is doing the will of God as the work of Christ in him.¹⁰³

Wesley goes on to say that if the Christian continues in faith he will develop in faith; taking the Christian life as a ripening process and by passing through it becomes ready for glorification and final salvation.¹⁰⁴

When man begins to believe, sanctification begins too. "And as faith increases, holiness increases, till we are created anew." . . . The Christian must leave the first milestones of his path well behind him and seek perfect sanctification. . . . Perfect sanctification should be regarded as a promise to be fulfilled by God in his own good time. In sermons, therefore, it must be referred to "always by way of promise; always drawing, rather than driving."¹⁰⁵

The imperative of works in Wesley is quite intense that he considers it a condition for final justification or that perfect sanctification is regarded as necessary to final salvation.¹⁰⁶

¹⁰²Wesley, VII, 494. ¹⁰³Lindstrom, p. 179.

¹⁰⁴Ibid., p. 200.

¹⁰⁵Ibid.

¹⁰⁶Ibid., p. 207.

Consequently our response is to open our lives to his transforming work. If this does not occur, we have fallen into the error of "cheap grace." For while justification is the ground of our salvation and faith the only basis for our acceptance by God, faith opens the door for the continuing work of God within us. Justification leads to sanctification. . . .¹⁰⁷

Wesley also noted that when the eye of faith is steadily fixed on God's love in Christ, man is filled with even greater love to God and man. A wholehearted attitude to God free from any ulterior motive is what Wesley calls "the single eye."¹⁰⁸

The one design is to learn to know God and Christ, to love God and in all respects to live to please Him with singleness of hearting . . . The result is that knowledge and love flow into man's soul.¹⁰⁹

So in Wesley's thinking the Christian is already saved in faith but at the same time he is ceaselessly exhorted to continue in faith by means of obedience and to seek the sanctity constituting the prerequisite of final salvation.

It is the witness, not the merit, of works that Wesley has in mind when he makes final justification dependent upon them. It is a question of "justification by the evidence of works." . . .

Obedience and holiness are considered necessary to final salvation, but they have no meritorious significance. . . . The idea of grace is also seen in the fact that the works necessary to final salvation are regarded as having been made possible by God.¹¹⁰

¹⁰⁷Williams, p. 71. ¹⁰⁸Lindstrom, p. 188.

¹⁰⁹Ibid.

¹¹⁰Ibid., p. 212.

Wesley carefully stresses that the initiative always rest with God and that for every stage of the order of salvation the effective cause is God's grace, though faith and works issuing from it are means necessary for divine redemption's intention.¹¹¹

Wesley's view is one of sanctification by faith alone. In other words, Wesley put his doctrine within the Protestant framework of justification by faith, not within the Roman framework of justification by faith, and works. He put it within the order of personal relationship to Christ, not within the order of a legal relationship to a moral standard.¹¹²

And so he emphasizes that man's present salvation achieves final salvation through continuing in faith; through the merits of Christ for all those who to the very end remain in the faith will be saved. But always he puts real stress on the faith active in love describing it as a "living, saving principle."¹¹³

Thus in Wesley's thinking man is an independent agent, although grace is the ground. Man must make good use of the grace accorded to him and cooperate with grace.¹¹⁴

¹¹¹Ibid., p. 215.

¹¹²Williams, p. 175.

¹¹³Lindstrom, p. 199.

¹¹⁴Ibid., p. 215.

And so with final salvation as the goal and sanctification as the means of attaining it, the "Christian life becomes a striving towards its own consummation." The Christian although saved through faith still waits the final salvation "for which the maturing power of sanctification will qualify him."¹¹⁵ Salvation therefore is seen as a "process directed to the perfect, real change of the individual. And this process is the necessary condition for final salvation, which is the ultimate goal of the Christian life."¹¹⁶

Colin Williams summing up in his book "John Wesley's Theology Today" emphatically noted:

The Christian is called to redeem the time by showing the meaning of his redemption in his life now. John Wesley had an acute sense of the stewardship of time and a strong sense of the meaning of being called by God, as that calling is related to serving the present age. This sense of stewardship and vocation he sought to inscribe into the very structure of Methodism.¹¹⁷

¹¹⁵Ibid., p. 216.

¹¹⁶Ibid., p. 218.

¹¹⁷Williams, p. 197.

CHAPTER III

THE IMPACT OF THE GOSPEL ON JOHN WESLEY'S SOCIAL RESPONSIBILITY

Wesley's theological position affords us some gleanings for our social inquiry. From his much stressed theology of salvation we can gather the following conclusions.¹

1. God sought to redeem all men. This lucidly reflects his divine concern for man. We must therefore take upon ourselves our neighbors welfare, seeking their highest spiritual and material well-being. As God's concern proves inclusive of all men, no man can be excluded from our Christian responsibility.

Wesley discovered the poor masses of his day. He took the gospel to forgotten multitudes by going personally into their midst through open-air preaching and visitations of the poor, the sick and the needy. As he preached in the market places, on the village greens, and wherever they would come together, he noticed the conditions in which they lived and their material resources. He knew with absolute certainty that the moral corruption, wickedness,

¹S. Paul Schilling, Methodism and Society in Theological Perspective (New York: Abingdon Press, 1960), pp. 59-60.

and the spiritual stupor of the nation could only be overcome through the transforming power of the gospel in the hearts of people. He believes that human beings, who by nature are sinful and subject to every kind of moral frailty, can never be set right unless they repent of their sins and receive in simple faith God's forgiving love through Jesus Christ, empowering them with the new life in the Spirit.²

2. Salvation is rendered possible in proportion to the faith which inaugurates it. Such salvation faith is expressed tangibly in love. So that the spirit's witness is known by its fruits manifested in inward and outward holiness, centering in disinterested love toward God and man.

Wesley realized that the only faith which is of value is the "faith that works by love." Although he laid the emphasis upon faith, he always stood for a faith that works, quoting James, "faith without works is dead." He believes that there was no gospel separated from the elemental duties of love, and made it clear that all true religion necessarily binds us to our fellow men in life

²Mack B. Stokes, Our Methodist Heritage (Nashville: Graded Press, 1973), p. 75.

and duty. He emphasized that Christianity is essentially social and to turn it into a solitary religion is to ruin it.³

3. Salvation is not only spiritual but ethical. God's righteous will demands from us the same ethics as fulfilled in Christ life. To be spiritual is to include the ethical. It is very important to note that thirteen of Wesley's standard sermons deal with what he calls the "sum of true religion."⁴

Social morality sank so low in Wesley's day that it stank like a cesspool, and so he set himself to regenerate such life's conditions wherever he turned.

Through a life of over fifty-three years of ceaseless toil Wesley pursued his one object, with results that then amazed the civilized world, and which are regarded as among the grandest achievements in history. The secret of his loud and earnest denunciations of vice and crime may be read in the condition of society, which is the amplest justification of his strongest language. . . .

On the vices of the times Wesley spoke with no uncertain sound. His pamphlet, "The Manners of the Age," was a sledgehammer all round. The fashionable, the idle, the drunken, the gluttonous, the lewd, the licentious, those addicted to finery in furniture or dress, are all unmercifully battered with the strokes of a giant; and in the same vigorous spirit he ferreted out, denounced, and rooted up all traces of immorality in his Societies. No man could hide his vices by union

³Ibid., p 76.

⁴Ibid., pp. 39-60.

with the Methodists of John Wesley. For opinions he declared he would expel none, so long as they were peaceably held, and here he gave the widest latitude; but for immoralities he had no tolerance after earnest warning and rebuke.⁵

4. Salvation relates to the present as well as the future. It includes the whole man here and now. Though fully consummated in heaven it commences here on earth. Life is lived here and now concretely among our daily dealings with men in the world.

Wesley was fearless and unsparing in calling attention to the public distresses of the poor and the urgency for their relief. In one of his letters he contrasted the condition of the rich and the poor. Poor women were gathering up bones left by the dogs in the streets while the rich were living lavishly. He believes in meeting the needs of the hour and puts his finger on weak spots in the social organization of his day.⁶

Gerald Kennedy says:

If Methodism made poor people dissatisfied with poverty and restored a lost dignity to many a beaten man, it also brought moral health into society with

⁵J. W. Clark, John Wesley and the Methodist Movement (New York: Philips & Hunts, 1881), p. 119.

⁶Francis J. McConnell, John Wesley (New York: Abingdon Press, 1939), p. 252,

new emphasis on moral responsibility. The Methodist discovery that God loves all men and can work his saving miracles in all lives made it ignore artificial social barriers.⁷

Wesley met the masses to whom he spoke on their level and never looked down upon them with any trace of superiority. No one went to Wesley's meeting and left it without a feeling of self worth. Wesley's thought of God and his attitude toward men was immediate and complete, because he viewed them from divine revelation and saw in them the souls for whom Christ died. So he treated them with supreme regard to their personal worth and dignity. He used their talents not only in the leadership of the society but in community service that gave importance and worth to them as they assume leadership in the Methodist society.⁸

5. Salvation is a form of stewardship. We are bought with a price so that we are not of ourselves but God's. All that we are therefore is his to mold for his glory. Nothing that we do is insignificant. It is not good stewardship to waste our resources while others are direly in need of them.

⁷Gerald Kennedy, Heritage and Destiny (New York: Board of Missions, 1953), p. 58.

⁸McConnell, p. 237.

The test of Methodist regard for the neighbor was in the use of money mostly for relief purposes. Wesley believed that to be perfect is to bring money under the ideal of perfection. The path to perfect service for him was the actual relief of poverty by giving. In 1740, he set collections going to feed one hundred and fifty people who were out of work. Wesley's personal life attested to his great emphasis on genuine stewardship. From his publishing of books and other literatures he earned large amounts of money. He gave away as much as thirty thousand pounds and never spent anything beyond this budget for bare necessities. Before his death every penny was budgeted for charity and the church, except what was left which was barely enough to provide for his funeral.⁹

In his "Letter to a Friend" he advises:

The same faithfulness I hope to show, through His grace, in dispensing the rest of my Master's goods, if it please him to send me to those who, like his first followers, have all things common. What a guard is here against that root of evil, the love of money, and all the vile attractions that spring from it! One in this glorious state, and perhaps none but he, may see the height and depth of the privilege of the first Christians, "as poor, yet making many rich: as having nothing, yet possessing all things."¹⁰

⁹Ibid., pp. 248-249.

¹⁰John Wesley, The Works (London: Wesleyan Conference Office, 1872), XXI, p. 39.

6. Salvation never happens in a vacuum but within a group of society and is therefore in a sense social. The Methodist Society was a conglomeration of race, creed and of nationality transcended by Christian spirit. "Social Holiness" was a holiness experienced by persons in Christian fellowship and shared in their relations with their fellowmen. Wesley's religion and ethics were chiefly personal but his scriptural holiness he disseminated "throughout the land."¹¹

Wesley lived among little people and made them great. His movement lifted the life of the land to a higher level. Salvation for Wesley was social and this he translated by developing the minority group into such cohesiveness of large social possibilities and results. His society recognized and made use of the excellences of men. He found men in all kinds, sorts and conditions and challenged them into leadership in the organization. Thereby, he opened doors upward into service.¹²

He gave to thousands of people the vision of the glory of the world and made them curious and desirous to see what life meant. His various social outreach coupled with persistent demands for change produced a climate that

¹¹Schilling, pp. 59-60.

¹²McConnell, p. 237.

prepared the "soil that more beautiful flowers could grow in the national garden." Thousands were awakened out of their sleep and pushed back life's frontiers.¹³

¹³Bardsley W. Brash, Methodism (London: Methuen, 1928), p. 91.

CHAPTER IV

SOCIAL IMPLICATIONS OF THE WESLEYAN MOVEMENT

Charity

A sure bi-product of salvation is that tender-heartedness and love that seeks expression in works of charity and good will. Man's charitable instinct are stimulated although sometimes stifled by enertia and inaction. But one thing sure in the Wesleyan movement was that charity was kindled and set aflame, giving rise to various charitable outreaches.¹ As early as the Holy Club's advent its principles were highly philanthropic. Here is a rundown of some of their early principles.

I. Whether it does not concern all men of all conditions to imitate Him as much as they can, "who went about doing good"?

Whether all Christians are not concerned in that command, "While we have time let us do good to all men"?

Whether we shall not be more happy hereafter, the more good we do now?

Whether we can be happy at all hereafter, unless we have, according to our power, "fed the hungry, clothed the naked, visited those that are sick, and in prison"; and made all these actions subservient to a higher purpose, even the saving of souls from death?

III. Whether, upon the consideration above mentioned, we may not try to do good to those that are

¹Francis J. McConnell, John Wesley (New York: Abingdon Press, 1939), p. 235.

hungry, naked or sick? In particular, whether, if we know any necessitous family, we may not give them a little food, clothes, or physic, as they want?

Whether we may not contribute what little we are able toward having their children clothed and taught to read? . . .

IV. Lastly, whether, upon the considerations above mentioned, we may not try to do good to those that are in prison? In particular, whether we may not release such well-disposed persons as remain in prison for small sums?

Whether we may not lend smaller sums to those that are of any trade, that they may procure themselves tools and materials to work with?

Whether we may not give to them, who appear to want it most, a little money, or clothes, or physic?²

In these experiences John Wesley was the center and his habits of charity were formed in this group. His face to face contact with the lower classes made more lasting and vivid effect on him. It was in Oxford that Wesley began to see the world as the arena of redemption from sin, debase and poverty.³

The class meeting was important to Methodist philanthropy because it was here where collections for the poor were made. By 1743, all collections were solely for the poor and the practice of weekly offering for this purpose went on for forty solid years.⁴

²Eric McCoy North, Early Methodist Philanthropy (New York: Methodist Book Concern, 1914), p. 128.

³Ibid., p. 14.

⁴Ibid., p. 31.

The world philanthropy was given popularity in the accounts of Wesley's work. His teaching of perfection had its test in the love for neighbor through relief of distresses. The path of perfect service for Wesley was in actual relief of poverty by giving. A duty that was laid out in Wesley's full view was the giving of one's substance for the relief of men.⁵

In his journal of May 7, 1741, he urges his people to open their hearts to the needs:

. . . that I had done what in me lay to feed the hungry, to clothe the naked, to employ the poor, and to visit the sick; but was not, alone, sufficient for these things; and therefore desired all whose hearts were as my heart:

1. To bring what clothes each could spare, to be distributed among those that wanted most.

2. To give weekly a penny, or what they could afford, for the relief of the poor and sick.

My design, I told them, is to employ, for the present, all the women who were out of business, and desire it, in knitting.

To these we will first give the common price for that work they do; and then add, according as they need.

Twelve persons are appointed to inspect these, and to visit and provide things needful for the sick.

Each of these is to visit all the sick within their district, every other day; and to meet on Tuesday evening, to give an account of what they have done, and consult what can be done further.⁶

⁵McConnell, p. 248.

⁶North, p. 138.

Not only with prayers and advices did he seek to assist his fellow men but his liberality knew no bounds in employing his energy as well as his substance. In 1740, he set out a collection on going among the Methodists to feed 150 who were out of work.⁷

The greater part of his salary was spent in giving away to the poor and needy. From the sale of his pamphlets and books he could have become a rich man, but he gave them all to charity:

. . . "One of them," said Mr. Wesley, and he was speaking of himself, "had thirty pounds a year. He lived on twenty-eight and gave away forty shillings. The next year, receiving sixty pounds, he still lived on twenty-eight and gave away two-and-thirty. The third year he received ninety pounds, and gave away sixty-two. The fourth year he received a hundred and twenty pounds. Still he lived as before on twenty-eight, and gave to the poor ninety-two." This was his custom throughout all his life. No matter how large the income from the sale of his books and pamphlets and no matter how considerable the gifts made to him by his wealthy friends, he gave away all but a very small amount. His salary, which was paid the London Society, was 60 schillings a year and he sometimes had to wait for the payment of that. "You do not consider," he wrote to his sister Patty, "money never stays with me: it would burn me if it did. I throw it out of my hands as soon as possible lest it should find a way into my heart."⁸

During calamities and hardships John Wesley organized special relief agencies aside from arousing public

⁷McConnell, p. 248.

⁸North, p. 122.

sympathy through the press. The stranger's friend societies of 1787 became established agencies of relief to all.⁹

Education

Much credit can be given to the Wesleyan movement in its concern for education. Wesley and his followers were among the leaders in implementing the plan of the first Sunday School as inaugurated by Robert Raikes.¹⁰ His orphan school at New Castle and London plus his experiment at Kingswood makes him the first man in Great Britain who personally adopted measures for the education of the masses.¹¹ His career was dotted with school experiment most of which proved failures yet we can say that from the establishment of Kingswood to the present day the followers of Wesley can be ranked as foremost in providing for the education of people. In his journal of May 30, 1757, is an account of that day:

Sat. 30--I took a view of the Free School, a truly noble benefaction. Here seventy boys and thirty girls are entirely provided for. The building forms three sides of a Square, and is rather elegant than magnificent. The children are taught to work, in their several ways, as well as to read and write. The school,

¹⁰Thomas J. Dodd, John Wesley (Cincinnati: Jennings and Pye, 1947), p. 95.

¹¹Herbert Welch (ed.), Selections From the Writings of the Rev. John Wesley (New York: Abingdon Press, 1918), p. 195.

the dining-rooms, and the lodgings, are all plain and clean. The whole was the gift of one man, Mr. Blundell, a merchant of Liverpool.¹²

High educational standards coupled with severe discipline was the rule he gave to the first educational impetus of Methodism. He published grammars of many languages and a history of England which gave to many people the only education they ever received. From an account of the school at Herrnhut is reported the following:

In Herrnhut is taught reading, writing, arithmetic, Latin, Greek, Hebrew, French, English, History, and Geography. There is a Latin, French, and an English lecture everyday, as well as an historical and geographical one. On Monday, Wednesday, Friday, and Saturday, is the Hebrew lecture; the Greek on Tuesday and Thursday.¹³

Fourteen years before Robert Raikes, Hannah Ball, a Methodist lady, influenced greatly by Wesley, established the first Sunday School, thereby refuting the claim of Raikes to be the first in the Sunday School movement.¹⁴

Wealth and Economic Life

John Wesley saw the inequalities of the "haves" and the "have nots" in the distribution of wealth. He saw

¹²John Wesley, The Works (London: Wesleyan Conference Office, 1972), II, 40.

¹³North, p. 133.

¹⁴Maldwyn Edwards, John Wesley and the Eighteenth Century (New York: Abingdon Press, 1933), p. 136.

the curse of poverty upon people and was greatly concerned about their plight. So he fearlessly and unsparingly brought before men the urgency of their relief. He saw thousands of people starving and in dire poverty as he traveled the whole of England. In his sermon "Danger of Increasing Riches" he preaches:

. . . . Whosoever has food to eat, and raiment to put on, with something over, is rich. Whoever has the necessities and conveniences of life for himself and his family, and a little to spare for them that have not, is properly a rich man; unless he is a miser, a lover of money, one that hoards up what he can and ought to give to the poor. For if so, he is a poor man still, though he has millions in the bank; yea, he is the poorest of men.¹⁵

. . . . Thou art convicted already of "setting thy heart" upon thy riches, if thou layest out all that thou hast above the conveniences of life, on adding money to money, house to house, or field to field, without giving at least a tenth of thine income (the Jewish proportion) to the poor. By whatsoever means thy riches increase, whether with or without labour; whether by trade, legacies, or any other way; unless thy charities increase in the same proportion; unless thou givest a full tenth of thy substance, of thy fixed and occasional income; thou dost undoubtedly set thy heart upon thy gold, and it will "eat thy flesh as fire!"¹⁶

Unemployment he considered to be due to the enormous taxes and the distilling of corn.¹⁷ The luxury of the rich was always the subject of his scorn and criticism. In his

¹⁵Wesley, VII, 356.

¹⁶Ibid., VII, 358.

¹⁷McConnell, p. 251.

sermon "On Dress" he says that every shilling you spent on yourself, in excess of your need, is in effect stolen from God and the poor. He considers frivolous luxury a grievous sin when many around him are hungry, destitute and naked. The delicate food that the rich get into their mouth he considers as being snatched from the mouth of the hungry.¹⁸

On matters of diversions, Wesley was peculiarly strict and strong in his denunciations and he says:

2. Diversions are of various kinds. Some are almost peculiar to men, as the sports of the field: Hunting, shooting, fishing, wherein not many women (I should say ladies) are concerned. Others are indifferently used by persons of both sexes: Some of which are of a more public nature, as races, masquerades, plays, assemblies, balls. Others are chiefly used in private houses; as cards, dancing, and music; to which we may add, the reading of plays, novels, romances, newspapers, and fashionable poetry.¹⁹

Instead of all these costly diversions, he admonishes them to cultivate their lands, gardens, and orchards, or visit the sick, the poor and the widows. He even suggested prayer or music and philosophy as better diversions than those which he considers unwholesome.²⁰

He took pains in denouncing the system of enclosure which was a practice of the rich to fence in even the public

¹⁸Wesley, VII, 20.

¹⁹Ibid., VII, 34.

²⁰Ibid., VII, 34-35.

lands to the detriment of the poor. Landowners enclosed these spaces of land for their own interest and pretext.²¹

He advocates the stewardship of money and his formula was "Gain all you can. Save all you can. Give all you can." Wesley was as hard in his attack on the rich who selfishly keep their money, as he was on those who commit murder or adultery. He said at one time:

. . . . "Everything about thee that cost more than Christian duty required thee to lay out, is the blood of the poor!" He strictly admonished parents not to "seek riches for your children by marriage." There is his own famous reply when he was asked to declare his silver plate. "I have two silver spoons at London and two at Bristol. This is the plate I have at present, and I shall not buy any more while so many around me want bread."²²

Mission to the Sick

Wesley's concern for the sick was very significant indeed. He actually practiced medicine among the people as if it was the only business he had to do. And he proved successful as records and accounts bear out. He pursued extensive scholarly studies in medicine so as to minister to the urgent medical need of people.²³ Here is what he said:

²¹Gerald Kennedy, Heritage and Destiny (New York: Board of Missions, 1953), p. 59.

²²McConnell, p. 251.

²³Wesley, VIII, 263.

2. At length I thought of a kind of desperate expedient. "I will prepare, and give them physic myself." For six or seven and twenty years, I have made anatomy and physic the diversion of my leisure hours; though I never properly studied them, unless for a few months when I was going to America, where I imagined I might be of some service to those who had no regular Physician among them. I applied to it again. I took into my assistance an Apothecary, and an experienced Surgeon; resolving, at the same time, not to go out of my depth, but to leave all difficult and complicated cases to such Physician as the patients should choose.²⁴

In 1746, he extended his work by opening up clinics and giving free medicine to the poor until later on he had to establish four centers in London for the sole purpose of helping the sick and the infirm. In his personal record of healing during the first phase of his endeavor in this respect no less than seventy-one persons reportedly to be of serious cases and maladies were healed.²⁵ In his journal of December 4, 1746, he reported:

Thur. December 4.--I mentioned to the society my design of giving physic to the poor. About thirty came the next day, and in three weeks about three hundred. This we continued for several years, till, the number of patients still increasing, the expense was greater than we could bear: Meantime, through the blessing of God, many who had been ill for months or years, were restored to perfect health.²⁶

He was quick to perceive the practical usefulness of electricity as a therapy. He gave electric treatment to

²⁴Ibid., VIII, 264.

²⁵Edwards, pp. 152-153.

²⁶Wesley, II, 39.

many as early as 1756.²⁷ His book Primitive Physic was so widely popular that in the year of his death 1791, it had to undergo its twenty-third edition.²⁸

Wesley visited the sick in their homes and became so popular that many people who were sick won't go without his laying hands on them for healing.²⁹

Slavery

Another evil which Wesley confronted with great courage and vigor was slavery. It took Wesley and his followers' foolhardy courage to combat such entrenched evil, which Wesley called "the sum of all villainies." There were not many slaves in England but he vehemently denounced the profits being made from the slave trade in the colonies.³⁰ He vehemently spoke against slavery especially as it relates to the wealth and glory of the nation. Here is how he said it:

7. "But the furnishing us with slaves is necessary for the trade, and wealth, and glory of our nation." Here are several mistakes. For, First, wealth is not necessary to the glory of any nation; but wisdom, virtue, justice, mercy, generosity, public spirit, love

²⁷John Hurst, John Wesley the Methodist (New York: Eaton & Mains, 1903), p. 252.

²⁸Ibid.

²⁹Wesley, II, 90.

³⁰Edwards, p. 125.

of our country. These are necessary to the real glory of a nation; but abundance of wealth is not. Men of understanding allow that the glory of England was full as high in Queen Elizabeth's time as it is now; although our riches and trade were then as much smaller, as our virtue was greater.³¹

The Methodists were extremely important in the struggle for abolishing the trade in slaves, though their greatest work was done later in the abolition of slavery. Through his preachings and writings the suffering and indignity being inflicted on innocent Africans to satisfy human greed were exposed and condemned. His "Thoughts Upon Slavery" denounces the villiany of slave-holding and discipline:

8. "However this be, it is necessary, when we have slaves, to use them with severity." What, to whip them for every petty offense, till they are all in gore blood? to take that opportunity of rubbing pepper and salt into their raw flesh? to drop burning sealing-wax upon their skin? to castrate them? to cut off half their foot with an axe? to hang them on gibbets, that they may die by inches, with heat, and hunger, and thirst? to pin them down on the ground, and then burn them by degrees, from the feet to the head? to roast them alive? When did a Turk or a Heathen find it necessary to use a fellow-creature thus.³²

The struggle of the early Methodists against the social evil cannot be sufficiently portrayed, "but her pulpits, her prayers, her silver and gold, even her blood,

³¹Wesley, XI, 73.

³²Ibid., XI, 74.

were freely offered in behalf of freedom.³³ Wesley's attitude towards this evil could be measured by his statement about it:

I would to God it may never be found more: That we may never more steal and sell our brethren like beasts: never murder them by thousands and tens of thousands. Oh, may this worse than Mohammedan, worse than Pagan abomination be removed from us forever; Never was anything such a reproach to England since it was a nation as the having a hand in this infernal traffic.³⁴

Alcohol

During Wesley's time distillation of spirits were permitted to all Englishmen. Wine flowed, so to speak, and, correspondingly, there was a continued upsurge in crimes of violence and the misery of poverty. So, when we consider that society was practically submerged in a bath of alcohol, the testimony of early Methodism was a striking example of its far advanced social concern.³⁵

The traffic of liquor in England has been coined as "The master curse of England's social life." Wesley waged a continuous warfare against the liquor traffic to the extent of prohibiting even the buying and selling spirituous liquors or drinking them. He awakened strong public opinion

³³Edwards, p. 125.

³⁴Ibid., p. 186.

³⁵Mack B. Stokes, Our Methodist Heritage (Nashville: Graded Press, 1963), p. 77.

against this fashionable poison.³⁶ He went as far as branding them who sell liquors as "Poisoner's General":

. . . In general his condemnation of the use of beer, ale, wines, and spirits was far in advance of public opinion. Of the traffickers in liquor he said: "All who sell spirituous liquors in the common way, to any that will buy, are poisoners general. They murder his majesty's subjects by wholesale. They drive them to hell, like sheep. And what is their gain? It is not the blood of these men?"³⁷

The importance of temperance reform had been sadly neglected. In many respects the characteristic Methodist battle that was fought in connection with this evil proved to be great service to the nation. Wesley even argued on the premise that food was dear because corn was used for distilling, to be turned into a deadly poison for the mind and the body.³⁸ Wesley considered liquor as a very deadly poison and the worse of England's social problems:

Wesley persistently attacked this evil as, next to the slave traffic, the worst of England's social problems. In his *Thoughts on Present Provisions*, he answers the question as to why there is such a scarcity of food by saying: ". . . little less than half the wheat produced in the kingdom is every year consumed, not by so harmless a way as throwing it into the sea, but by converting it into deadly poison; poison that naturally destroys not only the strength of life, but also the morals, of our countrymen."³⁹

³⁶Ibid.

³⁷Hurst, p. 252.

³⁸Stokes, p. 77.

³⁹Ibid.

As against those who presented the argument that liquor revenue is needed to run the government, he argued that profit and revenue from alcohol were blood money and that it should not be tolerated in any civilized country. And so Wesley wrote:

. . . "True, the traffic brings in a large revenue to the king, but is this an equivalent for the lives of his subjects? Would his majesty sell one hundred thousand of his subjects yearly to Algiers for 400,000 shilling? Surely, no. Will he, then, sell them for that sum to be butchered by their own countrymen? O tell it not in Constantinople that the English raise the royal revenue by selling the flesh and blood of their countrymen!"⁴⁰

Wesley's general rules specify that drunkenness, buying or selling spiritous liquors or drinking them except in cases of extreme necessities is to be avoided. It was therefore due to Wesley's influence that Methodists refused to indulge in the liquor traffic.⁴¹

Against Smuggling

Wesley had much to say about smuggling. He spoke of it as robbery of the king and therefore was evil, especially when it involved the smuggling of gin and rum.

⁴⁰Hurst, p. 252.

⁴¹Georgia Harkness, The Methodist Church In Social Thought and Action (New York: Abingdon Press, 1964), p. 31.

Wesley preached on the sin of drinking smuggled liquors and likened them to highway men robbing the government of its lawful duties.⁴²

In Wesley's "A Word To A Smuggler," he defines in lucid terms what smuggling is:

I. "What is smuggling?" It is the importing, selling, or buying of run goods; that is, those which have not paid the duty appointed by law to be paid to the King.

1. Importing run goods. All smuggling vessels do this with an high hand. It is the chief, if not the whole, business of these to bring goods which have not paid duty.

2. Next to these are all sea Captains, Officers, sailors, or passengers, who import anything without paying the duty which the law requires.

3. A third sort of smugglers are all those who sell anything which has not paid the duty.

4. A fourth sort, those who buy tea, liquors, linen, handkerchiefs, or anything else which has not paid duty.⁴³

In 1784, he even questioned the legality of making candles for one's own use without paying duty on them. Wesley took this as a kind of smuggling and was not lawful for an honest man to do. He denounced smuggling not only for its evil effect on the government but also was a form

⁴²Edwards, pp. 163-164.

⁴³Wesley, XI, 174.

of robbery against one's fellow in increasing his taxation.⁴⁴ And this is how he explains it:

. . . Therefore every smuggler is a thief-general, who picks the pockets both of the King and all his fellow-subjects. He wrongs them all; and, above all, the honest traders; many of whom he deprives of their maintenance; constraining them either not to sell their goods at all, or to sell them to no profit. Some of them are tempted hereby, finding they cannot get bread for their families, to turn thieves too. And then you are accountable for their sin as well as your own; you bring their blood upon your own head. Calmly consider this, and you will never more ask what harm there is in smuggling.⁴⁵

He wrote a special tract to the "smuggler" and placed among his general rules the prohibition of selling and buying goods that had not paid duty.⁴⁶

Against Plunderers

In Cornwall was reported the practice of plundering vessels that had been wrecked upon the rocks of the coast. Even deliberate attempts to decoy these ships were commonly reported. Historians consider Wesley as the purger of Cornwall's crime. McConnell quotes:

. . . Wesley always did best against offenses where the wrongs were done by individuals acting as individuals and where the transgressions were of a rough order. Historians have avowed that Wesleyanism was of definite benefit to Cornwall, some even going so far as to say that Wesley helped purge Cornwall of the

⁴⁴Ibid., XI, 175.

⁴⁵Ibid.

⁴⁶Edwards, pp. 163-164.

awful crime of displaying false lights to ships at sea so as to wreck and plunder them. Wesley himself seems to think he did good in this direction.⁴⁷

Against War

Wesley had no experience of war, yet he viewed the American revolution with real disdain. In a time when war was universally accepted as an ultimate means of settling international disputes, Wesley called for sanity.⁴⁸ Writing about revolutionary war, he said:

. . . "What, are there no wise men amongst us? None that are able to udge between brethren? But brother goeth to war against brother; and that in the very sight of the Heathen. Surely this is a sore evil amongst us . . . How is wisdom perished from the wise! What a flood of folly and madness has broke in upon us!⁴⁹

Being a "Tory" he spoke against rebellious colonists. He considered war as a proof of sin and denounced it loudly. He did not have much thought about Christian pacifism although he had obviously a few followers who were conscientious objectors. A case in point was Methodist preacher by the name of John Nelson who was a conscientious objector during his time.⁵⁰

⁴⁷McConnell, p. 277.

⁴⁸Stokes, p. 76.

⁴⁹Ibid.

⁵⁰Edwards, p. 92.

Politics

Citizenship for Wesley was a real part of religious life, so his eyes were keenly open to every form of political abuse. Although he remained a Tory all his life, we find him lamenting glaring irregularities of political representation. He wrote many letters to religious leaders, members of parliament and even prime ministers on matters that concern his nation and even foreign dependencies. "There was a Wesley who asked if Parliament was not comprised of men of the greatest prosperity."⁵¹

His love of country no one could question, for as he was fervent in spirit so was he in patriotism and loyalty to the flag. And so he sought to influence men into true patriotism and right performance of civic duties, advising his followers on their votes in the election.⁵²

In a pamphlet "Word to the Freeholder," he begged people not to accept entertainment or food, much less money from a candidate. "Act" he said, "as if the whole election depended on your vote."⁵³ So the Methodists became known as the most incorruptible voters in the realm.

⁵¹Ibid., p. 47.

⁵²Dodd, p. 27.

⁵³Ibid., p. 159.

Wesley as a Publisher

Leaving no means untried for doing good Wesley published books with marvelous rapidity, more than any man of his generation. This was his contribution to the religious and literary progress of his country. He edited the first religious magazine and made it his task to put into print any worthy information for the well-being of man on almost any subject of human knowledge. His works were of different variety, some in music, forty-nine in practical publications, one-hundred and eighteen in prose productions beside the so-called Wesley's works which ranges from fourteen to sixteen volumes.⁵⁴

He gave books to those who could not buy and those he sold were at the very minimum so as to supply the people with decent literature. Here is a report in his journal:

When the books arrived, I gave public notice after sermon, and desired such Negroes as could read, and such white people as would make good use of them, and were not able to buy, to come to my house. For some time after, the poor slaves, whenever they could get an hour's leisure, hurried away to me, and received them with all the genuine indications of passionate gratitude. All the books were very acceptable; but none more so than the Psalms and Hymns, which enabled them to gratify their peculiar taste for psalmody. Sundry of them lodged all night in my kitchen; and sometimes when I have awaked at two or three in the morning, a torrent of sacred psalmody has poured into my chamber. In this exercise some of them spend the whole night.⁵⁵

⁵⁴Ibid., pp. 40-41.

⁵⁵Wesley, II, 354-355.

It is to his enviable record that in about a quarter of a century he had printed and sent over the country one-hundred and thirty vigorously written tracts and pamphlets, nine parts of his "Journal," and about seventy full sized books, besides twelve volumes and thirty pamphlets produced by him and Charles.⁵⁶

The first tract society was organized by him and the first Bible Society was the result of his efforts.⁵⁷

Another very tangible result is the Methodist Book Room in England that turned out four to five million publications aside from the twenty millions issued by the various branches of Methodists in America.⁵⁸

Wesley's Threefold Approach

We noticed that Wesley had a system in his effort to confront the challenges of society. He utilized a threefold approach to the overwhelming needs of his day. First, he worked with abandon for the transformation of people by the redeeming power of the gospel and for a continual spiritual nurture.⁵⁹

⁵⁶J. W. Clark, John Wesley and The Methodist Movement (New York: Philips & Hunts, 1881), p. 125.

⁵⁷Dodd, p. 111.

⁵⁸Clark, p. 117.

⁵⁹Stokes, p. 74.

Second, he issued clear pronouncements of principle and policy for the guidance of those who would listen. He made it clear that to be religious is to be ethical and to be a Christian is to be a partner in man's betterment and well-being. This he makes known, that salvation by faith includes social holiness and to be righteous is to be responsible.⁶⁰

Thirdly, he led the way to service of society. His pronouncements and bold statements were accompanied by his holy initiative to make love a force by social action. His life was a summons to the gospel truth that to love God is to love one's neighbor, and this he proved by his frugal and fruitful life.⁶¹

⁶⁰Ibid., p. 76.

⁶¹Ibid., pp. 78-79.

CHAPTER V

WESLEYAN IMPACT ON SOCIAL RESPONSIBILITY

The most important contribution of John Wesley was that he was able to stir the church into a vigorous awakening from its wanton neglect of its religious and moral duties. He gave the church a new sense of sobriety, morality and earnestness. As he preached the gospel to the downtrodden as well as to the sophisticated, there evolved the awareness of the gospel's significance to the poor as well as to the rich.

Wesley's field preaching brought him to the door-steps of their dwellings where he met face to face the plight of the needy. His first-hand contact with them led him to care and dare some basic approaches, if not for their complete solution but even mere alleviation of their needs. This made him a minister to the whole men in his total personality and need.¹

The Wesleyan movement recognized and made use of the excellences of men. He challenged men and their talents for leadership in the Methodist movement, thereby

¹Francis J. McConnell, John Wesley (New York: Abingdon Press, 1939), p. 237.

opening doors upward into service. This way, he opened a door upward for the larger usefulness of men.²

It is significant to note that most of his followers were of the working class and the unchurched. This brought the penetrating savor of the gospel into the lives of men who went out into the world with the love of God and men in their hearts. It is a known fact that the Wesleyan revival has awakened the national conscience of England and noticeable reforms were the result as the gospel penetrated the rank and file of society.

Wesley is said to have rendered England a tremendous service. He is alluded to as the savior of England from a radical revolution like that of France. He worked deliberately to make the physical conditions of people better, putting in the hands of his followers instruments which would bring about changes and a brighter hope.³

But whatsoever claim of reform the early movement has accomplished, has its roots and driving power from the two edged sword of the Gospel. Wesley's attempt to save the individual has resulted to the awkward saving of the nation.

In spite of the very despairing situation of that society, which was a very oppressive one, Wesley did not

²Ibid., pp. 237-238.

³Ibid., p. 245.

harbor anything in the nature of despair. His energies, coupled with holy optimism, were his equipment for the pursuance of his social outreach and concern.⁴

Wesley, following the advice of Whitefield, proved to be a champion for the freedom of speech. The church prohibition made open-air preaching his only alternative, and in the process he championed the cause of liberty of speech. If he did nothing else but to stand upon his right to speak, he already did England a notable service.⁵

Wesley traveled the expanse of England, where he saw first hand the realities of men's lives, and from that vantage point, called attention to their plight. He saw the hard lot of the workers through the eye of the gospel, and helped them discover themselves. He lifted them up from the sordidness of their conditions, and opened to them doors to a higher spiritual world.⁶

Methodist preaching gave emphasis to the dignity and worth of men, which eventually found expression in better laws and working conditions.⁷

The Methodist movement proved to be powerful enough to usher in a social atmosphere which would not absorb the

⁴Ibid., p. 243.

⁵Ibid., p. 235.

⁶Ibid., p. 247.

⁷Ibid., p. 288.

horrors of child and women labor, most especially in the coal mines. Use of women and children in hauling coals could have been avoided if people only listened to his sermon about the worth of men, children and women alike.⁸

It is said that Wesley was influenced in fostering group consciousness among the workers. He even censured the uselessness of those in the highest bracket of society for their sloth and luxury.⁹

It is very likely that the Wesleyan revival made a deep impression on men's sense of their own worth, and thus prepared them before better conditions began.¹⁰

The social revolution benefited the Methodist class members who were drilled in the habit of industry, sobriety and thrift, which proved to be assets in the industrial revolution.¹¹

The gospel applied to the whole of life fulfilled Wesley's prediction that Christian virtues were tools for a better life.

Wesley's influence as a social reformer was felt all around. His initiative in every endeavor were deemed worthwhile by his followers and therefore followed with

⁸Ibid., p. 268. ⁹Ibid., p. 271.

¹⁰Ibid., p. 287. ¹¹Ibid., p. 272.

faithful adherence. His many devices and personal efforts to meet the demands of the society compelled him to appeal for volunteers in the pursuance of his service to the people. There was the Stranger's Friend Society, which started as a group for regular visitation to the stranger and the needy. Volunteers were sufficient for the work of visitation, while members pledged a penny a week for this purpose. A layman by the name of John Gardner was the initiator of such a workable plan.¹²

Thomas Coke was a laborer of indefatigable energy in the work of foreign missions. This endeavor of his caught the enthusiasm of some as to result in conducting a home mission also. Leeds, in 1813, became the birth of the Methodist missionary movement (Society), which five years later became an integral part of the conference set up. The Methodists were found close to the working men's aspirations. Many members, especially local preachers, became very capable leaders in the unions. Their talents for speaking in public made them effective leaders in the working men's crusade for better conditions. The miner's association in Durham and Northumberland were ascribed to the leadership of Methodist local preachers. The Founder

¹²Richard M. Cameron, Methodism and Society in Historical Perspective (New York: Abingdon Press, 1961), pp. 80-81.

of Agricultural Laborers Union was a Methodist. Many trade union leaders were either evangelists or local preachers of Methodist congregation.¹³

The Methodists, faithful to the task that Wesley inaugurated, put up orphanages and poorhouses. They established benevolent and mutual aid organizations such as the Benevolent Loan Fund, Strangers Friend Society, Society for Unemployed Women in Textiles and in Bookrooms.¹⁴

The schools at London, New Castle, and Kingswood were begun by Whitefield, especially for the miners children of that neglected area. Later on this was managed by Wesley. Whitefield also maintained an orphan house in Savannah, Georgia, and had made unflinching scarifices to retain its services.¹⁵

The Methodists became active participants and supporters of such reforms as the Catholic Emancipation, the Famous Reform Bill of 1832 for reforms of the franchise and in projects of the "Clapham Sect," a society of men of affairs whose intention was the application of Christian ethics in their daily affairs.¹⁶

¹³Ibid.

¹⁴William Anderson, Methodism (Nashville: Methodist Publishing House, 1947), p. 197.

¹⁵Cameron, p. 63.

¹⁶Anderson, p. 197.

William Wilberforce was a parliamentary and natural leader of the crusade against the slave trade. Methodists associated with this movement are too numerous to mention.¹⁷

There was John Howard, and also Jeremy Bentham, who gave much effort to the humanizing of the prisons. There were also men like Romelly and Meintosch, who were in the company of the prison reformers, and especially for the improvement of the criminal code.¹⁸

The Methodist preachers were active in industrial legislation, speakers and fighters for unions, cooperative societies, political freedom, and improved working conditions. The most prominent was the Earl of Shaftesbury. His membership in more than two hundred social, religious and philanthropic societies made him a very influential figure of his time.¹⁹

It can not be denied that some of the most outstanding Methodists became the initiators in the establishment of hospitals and city missions, of which the London City Mission is an example. There was also the Y.M.C.A., of which the ragged William Booth, a Protestant Methodist minister, was the sole organizer.²⁰

¹⁷Ibid., p. 198.

¹⁸Ibid.

¹⁹Ibid.

²⁰Ibid., p. 199.

In summation, Methodism had served as a social leaven in England by the middle of the nineteenth century. Wesley had preached grace, and that grace had worked very real transformations in men's lives, thereby rendering the most effective service to society. They, the Methodist followers of Wesley, directly and indirectly have permeated society and elevated its institutions. These various individuals and institutions were exemplary of the Wesleyan heritage that has been so beneficial to England and eventually to the whole world.

CHAPTER VI

CONCLUSION

Social responsibility is not the primary reason for the church's existence. Yet the church is not the church if it centers attention solely on other-worldly matters and ignores the command of its Lord to go into all the world, to heal, to save, to restore, to give the cup of cold water to everyone who thirsts. It must be the function of the church to speak for God, to be a channel of God's spoken judgment upon the world, to declare the demands of God upon every area of human life and activity.¹

We must admit that the churches of today are either confused or complacent in their moral and social concern. Social responsibility is "out" but religious enthusiasm is "in." With the Evangelical's impressive buildings, spirit-filled meetings and tremendous popularity, the temptation to succumb to irrelevance and irresponsibility for society is real.

But the church is a called community and the fellowship of God's people. As a brotherhood of believers it is committed to Christ, its head, and it is concerned

¹Gerald Kennedy, The Methodist Way of Life (Englewood Cliffs: Prentice-Hall, 1958), p. 189.

with persons. The tasks of the church is always twofold. One is the nurture of those within the church, that there may be a close and vital relationship between each of them and Christ who is head. The other is that the gospel may be proclaimed outside the church, and Christian love practiced among them. The church's life and mission are not two separate things. There is no life apart from mission, and no valid mission apart from life. The church's life and mission come from God and are concerned with the world. Its mission is always in the world.²

Wesley and his Methodist movement came in an era more or less like ours. Methodism was for England what Christianity was for the ancient world. It brought to men of conscience and compassion a new world view, a perspective of life, a cause for which to live. This cause was a blending of brotherhood of all men with a high and holy religious faith. John Wesley, its founder, gave to England and the English speaking world the sense of responsibility that religion must have for all unrighteous conditions.³

Wesley believes that the gospel it proclaims "knows no salvation but social and no holiness but social

²Haskell M. Miller, Compassion and Community (New York: Association Press, 1961), pp. 180-182.

³Halford E. Luccock, The Story of Methodism (New York: Abingdon-Cokesbury Press, 1926), pp. 209-210.

holiness."⁴ Its social function as a church is not something apart from its spiritual purpose and its message is as broad as the world it serves. Its business includes society, all human life and activity, and if there would ever be a deepening awareness of the social concept of the church, the spirit of social involvement must be inculcated deeply through the pulpit and the curriculum of the church school.

The church is supposed to stand for the ultimate values of life, to distinguish the real meaning of existence, and to demonstrate the integrity of spiritual realities. It is paramount that the church's compelling concern to transform all conditions which blight human personality must be the outgrowth for commitment to the Christian way. Its life, being rooted in Christ, must hold fast those traits that are good, thereby expressing the will of God.⁵

A very visible and prominent type of Christianity in the person of the Evangelical Movement has overtaken the land. With its superficial theology, and electronic church membership, Christianity has become an individualized private and consumer oriented enterprise. With its self-serving structures it reveals its glaring inconsistency to

⁴Kennedy, pp. 188-189.

⁵Jerome Davis, Christianity and Social Adventuring (New York: Century, 1927), p. 113.

the gospel it preaches, and irrelevancy to the world it purports to serve.

Directly in contrast to this present phenomena is John Wesley's doctrine of salvation, coupled with social responsibility. His life and theology points to one poignant truth, that the transforming power of the gospel must be accompanied with the absolute demands of the highest ethical life. He ardently believed that a saved soul must do its duty and that duty was in the ordinary experiences of daily life.⁶

Wesley's warm heart experience was balanced with a well-trained mind. His personal relationship with God, and Christian discipleship in society, were inseparable. They were part and parcel of an authentic salvation experience. He believes in Christian growth, maturity in love and fellowship with other believers, and a tangible outlet for service.

We learned from Wesley that to forget the poor and ignore the hungry, although displaying pity without working on their behalf, is to betray both the Lord who loves and the cause He has called us to serve. We decipher from his life and preaching that to be saved is to be socially responsible.

⁶Mack B. Stokes, Our Methodist Heritage (Nashville: Graded Press, 1963), p. 72.

Wesley showed us that inward spiritual discipline has to find expression in an outward ministry of concern. This he stresses by loving God and neighbor as the heart of religion, and salvation has its fruits of good works to others.

The followers of Wesley has strived hard to maintain its witness in the highest tradition of the Wesleyan movement and the people called Methodists are still the champion of social responsibility on this earth. But as a worthy reminder, one of its very distinguished bishops has this to say:

There have been times, I fear, when the social passion became divorced from the personal religious foundation; and there have been times when the personal note drowned out the voice of Wesley proclaiming that holiness is social. But the Methodist genius lies in a balance between these two essential emphases of the Christian faith. A man ought to have his heart strangely warmed, and he ought to hammer at the walls of tyranny and exploitation.⁷

In closing, let me quote the good bishop again when he speaks this prophetic reminder to Methodism:

. . . If the time ever comes when the Methodist Church cannot point to changed lives and conditions because of its preaching and witness, it will be its own witness against itself.⁸

⁷Kennedy, p. 192. (emphasis added)

⁸Gerald Kennedy, The Marks of a Methodist (Nashville: Methodist Evangelistic Material, 1960), p. 20.

BIBLIOGRAPHY

1

- Anderson, William. Methodism. Nashville: Methodist Publishing House, 1947.
- Barker, Marshall John. The Social Gospel and the New Era. New York: Macmillan, 1919.
- Brash, Bardsley W. Methodism. London: Methuen, 1928.
- Burtner, Robert W., and Robert E. Childs. A Compendium of Wesley's Theology. Nashville: Abingdon Press, 1954.
- Cameron, Richard M. Methodism and Society in Historical Perspective. New York: Abingdon Press, 1961.
- Clark, J. W. John Wesley and The Methodist Movement. New York: Philips & Hunts, 1881.
- Davies, Jerome. Christianity and Social Adverturing. New York: Century, 1927.
- Dodd, Thomas J. John Wesley. Cincinnati: Jennings and Pye, 1947.
- Edwards, Maldwyn. John Wesley and the Eighteen Century. New York: Abingdon Press, 1933.
- Fant, E. Clyde, Jr. 20 Centuries of Great Preaching. Waco, TX: Word Books, 1971.
- Harkness, Georgie. The Methodist Church In Social Thought and Action. New York: Abingdon Press, 1964.
- Harmon, Nolan B. Understanding the Methodist Church. Nashville: Methodist Publishing House, 1955.
- Hurst, John. John Wesley the Methodist. New York: Eaton & Mains, 1903.
- Kennedy, Gerald. Heritage and Destiny. New York: Board of Missions, 1953.
- _____. The Marks of a Methodist. Nashville: Methodist Evangelistic Materials, 1960.
- _____. The Methodist Way of Life. Englewood Cliffs: Prentice-Hall, 1958.
- Lindstrom, Harald. Wesley and Sanctification. London: Epworth Press, 1946.

- Luccock, Halford E. The Story of Methodism. New York: Abingdon-Cokesbury Press, 1926.
- McConnell, Francis J. John Wesley. New York: Abingdon Press, 1939.
- Miller, Haskell M. Compassion and Community. New York: Association Press, 1961.
- Moore, John M. Methodism in Belief and Action. New York: Abingdon-Cokesbury Press, 1946.
- North, Eric Mcoy. Early Methodist Philanthropy. New York: Methodist Book Concern, 1914.
- Robinson, J. E. A Brief History of Methodism. Madras: Methodist Publishing House, 1915.
- Schilling, S. Paul. Methodism and Society in Theological Perspective. New York: Abingdon Press, 1960.
- Stokes, Mack B. Our Methodist Heritage. Nashville: Graded Press, 1963.
- Sugden, Edward H. Wesley's Standard Sermons. London: Epworth Press, 1921.
- The Book of Discipline. Nashville: United Methodist Publishing House, 1976.
- Wallis, Jim. "The Confessing Community." Sojourners, VI, 10 (September 1977), 3.
- Ward, A. Dudley, The Social Creed of the Methodist Church. New York: Abingdon Press, 1961.
- Welch, Herbert (ed.). Selection from the Writings of the Rev. John Wesley. New York: Abingdon Press, 1918.
- Wesley, John. The Works, ed. Thomas Jackson. 14 vols. London: Wesleyan Conference Office, 1872.
- Williams, Colin W. John Wesley's Theology Today. Nashville: Abingdon Press, 1960.